The Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. III.] FRIDAY, 20TH MAY, 1853. No. 73

FOR SALE AT J. HUBER AND CO.'S OFFICE, *No. 3, Neshit Lane.*

PIANOS BY JOHN LEWIS SANNE of Hamburg, Table form, Mahogany casement, 6¾ Octaves. Patent Lever Repeater, with newest English improvements and Metal Bars including flannel lined oil cloth cover, Tuning Hammer and Key, Reserve Strings, Wood and Tin Case packed,.....Rs. 500

FIRE ARMS by F BAADER, of Munic, (Armourer to the King of Bavaria) well known and sought even in England.

Double Rifles, with Hair Trickers,.....Rs. 200
Do GUNS,.....Rs. 150
RIFLE PISTOLS, in case with implements, per pair, Rs. 70
SADDLE do. without do.....Rs. 50
ROMAN SWORDS, with Belt, and extra Dagger in the same Scabbard.....Rs. 30
Ditto, Damasked work and gilt.....Rs. 20

Bombay, 30th November, 1851.

NOTICE.—MR. GEORGE L PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office,
28th January, 1853.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.

January, 1853.

CURE FOR INDIA!!
HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURES EFFECTED BY HOLLOWAYS OINTMENT AND PILLS.

Copy of a Letter from George Breton, Esq, Deputy Collector of Customs dated Allahabad, January 24th, 1852.

To Professor HOLLOWAY,

MY DEAR SIR,—Having for several years past used your Pills and Ointment with unfailing success, I beg leave to mention a few cases which have come under my observation. One was a Cancer of the right breast. The patient was an elderly native Christian and the mother of several children: she had suffered for years, and was under the treatment of several medical men: the breast was entirely gone, leaving a large ugly sore, which after the application of your Ointment, spread upon plantain leaves, was completely healed, in a very short time

Another was that of a Child, 6 years old, the son of a Surgeon; the little fellow's legs were covered with sores; they resisted the treatment of his father, and his mother very wisely tried your remedies, which in less than a fortnight effected a perfect cure.

The third was a boatman, who had split the nail of his great toe against a stick in the river in which the mud accumulated and formed a sore; neglect caused proud flesh, and when brought to me, there was over the nail a lump of it as large as a pigeon's egg. Poultices, caustics, and your Ointment entirely cured it in less than 6 weeks.

(Signed) GEORGE BRETON.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool. dated August 2th, 1852.

To Professor HOLLOWAY,

DEAR SIR.—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About 10 years ago, Mr. W. Cummins of Saltney Street, in this town was, thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly 10 years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches. so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper, of Keady Gainsbro,' dated March 1st, 1852. illicted

To Professor HOLLOWAY,

SIR—Some time since, one of my children was a *near*, with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe had I in her case adopted your medicines she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper,

A MIRACULOUS CURE OF SCROFULOUS ULCERS WHEN THE PATIENT WAS SUPPOSED TO BE AT THE POINT OF DEATH.

Copy of a Letter from Mr R. G. Baxter General Merchant, of Ballina, county Mayo, dated March 2.th, 1852.

To Professor HOLLOWAY,

DEAR SIR.—Susan Doher, of Bally-Glen, near this place was for upwards of three years afflicted with Scrofulous Ulcers, and of so virulent a character that the bones of her arms and hands protruded through the flesh. She tried various remedies, and was in the Castlebar Infirmary for thirteen weeks, but sent out as incurable. After returning to her home she was in so weak a state, owing to the continuous discharge from the ulcers that she kept her bed for several weeks; and when reduced apparently to death's door, Mr. James Carlaw, the Scotch Agriculturist of the locality, purchased from me some of your Ointment and Pills for her, which immediately wrought a most extraordinary change for the better, and in a few months she was restored to sound health. All the ulcers are now completely healed, and the use of her arms and hands perfectly restored.

(Sidned) ROBERT G AXTER.

The Pills should be used, conjointly with the Ointment, in most or the following cases:—

Bad Legs	Gout
Bad Breasts	Glandular Swelling
Burns	Lumbago
Bunions	Piles
Bites of Mosghetoes and Sand-Flies	Rheumatism
	Scalds
Coco-Bay	Sore Nipple
Chiego foot	Sore throats
Chilblains	Skin diseases
Chapped hands	Scurvy
Corns (Soft,)	Sore-heads
Cancers	Tumours
Contracted and Stiff joints,	Ulcers
Elephantiasis	Wounds
Fistulas	Yaws.

Solds tthe Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar, London), and by all respectable Druggists and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and Rupees each Pot.

There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients are affixed to each Pot or Box

AGENTS FOR INDIA.—All Chemists in Calcutta. Mr. F. Nesserwanjee, Bombay,—Messrs. Oakes D. Igairns and Co., Madras, Ashton, Richardson and Co, Do.—Messrs. Stephenson and Co., Do.—Thomas Layne and Sons, 7-8 Writers' Buildings, Calcutta; Mr. Cook, Dacca, Mr Fell, Cuttack; Mr. Champman, Darjeeling; Mr. Wheeler, Huzarebaugh; Messrs Thomson and Co, Monghyr: F. Smyth and Co., Dinapoore; Tuttle and Charles, Benares; Mr. Tiernan, Chunar, Baboo Bhugbu ty Churn Chuckerbutty, Mirzapore: Bollard and Co Allahabad; Brandon and Co., Lucknow; Greenway, Brothers, Cawnpoor; Mr. Pyle, Futtyghur; Mr. J. A. Gibbons, Meerut; Noor Bux and Co., Delhi and Lahore: MacDonald and Co., Umball h. Mr. Coutes, Ferozepore; Nuby Bux and Co, Loodianah and Jullundur Doab, Vivian and Co., Simlah: Mr. Greig, Mussoorie, Mr. Johnstone, Nainee Tal; Pestonjee and Co., Mhow; Cursetjee and Co., Saugor, Jubbulpoor, Kamptee and Secunderabad; Hulse and Nephew, Agra.

THE BOMBAY MONEY MARKET.

THURSDAY EVENING, MAY 19, 1853.

EXCHANGES.

ON LONDON—at
6 months' sight, per Rs. 2s. 1⅛d. For doct. Bills.
6 months' sight, per Rs. 2s. 1 3-16th d. For credit bills.
ON CALCUTTA—at
60 days' sight, .. Rs. 99⅛
30 days' sight, .. Rs. 99½
at sight, .. Rs. par.
ON MADRAS—at
30 days' sight, ... 100
at sight, ... 100½
ON CHINA—at
60 days' sight, .. 100 $—Rs. 228 at 230

BANK AND OTHER SHARES.

Bank of Bombay—	Rs.	1,000 each	1,000 31 per et. pm.	sales.
Oriental Bank Corporation.	,,	250	do. 95 per cent. prem.	ex. div. Sales.
Commercial Bank.	,,	1,000	do	3-½ per cent. pm.
Agra Bank.....	,,	500	do	50 pr et. pm. nom.
Bank of Madras. ..	,,	1,000	do 1,000	24 pr ct. pm.
Apollo Press Com.	,,	12,500	do 12,000	20.000.
Colaba Press Com.	,,			5,900.
Colaba Land Com.	,,	10,000	do	7,400 refused.
Bombay S. N. Com.	,,	510	do 400	65 per ct. disct.
Gr. Ind. P.R. Com.		50	do	24 Rs. pm. each sh.

GOVERNMENT SECURITIES.

5 per cent transfer loan .. Rs. 104½ per 100 Sicca.
5 per cent loan 1825-26 .. Rs. 106½ at 109½ per 100 Sicca.
5 per cent loan 1829-30 .. Rs. 112½ per 100 Sicca.
5 per cent loan 1841-42 .. Rs. 110½ per 100 Co.'s.
4 per cent loan 1832-33 .. Rs. 106½ per 100 Sicca.
4 per cent loan 1835-36 .. Rs. 100 per 100 Co.'s.
4 per cent loan 1842-43 .. Rs. 100 per 100 Co.'s.

PRICES OF BULLION.

Sovereigns, each.....	Rs. 10 as. 2...	
Bank of England Notes.....	Rs. 10 as. 0...	per $
Spanish Dollars.....	Rs. 222 at 223.	per 100
German Crowns.....	Rs. 216.....	per 100
Sycee Silver.....	Rs. 104½ at 104½	per 100 tls.
Gold Leaf, (range of quality)....	Rs. 16½.....	per tola.
Gold Ingots, according to touch for 97 touch.....	Rs. 15 11 as..	per tola.

FREIGHTS.

To London...	£2-12-6 at £2-15.....	per ton.
To Liverpool	£2-17-6 at £2-15.....	per ton.
To Calcutta..	Nominal	per Rass.
To China....	Rs. 12 at 12½.....	per candy.

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 3 per cent
On Private Bills at or within 3 months 6 do

INTEREST.

On Fixed Loans on Govt. Notes..... 4 per cent
On Cash Credits and Loans on Govt. Notes 5 do.
On Loans on deposits of Goods, &c..... 6 do.

The rates of advance on deposit of 5 per cent Government Notes is 95 per cent: on 4 per cent. Govt. Notes 85 per sent and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand..... 2 per cent. per annum
On do payable in one sum at 1 month's notice..... 3 do do
On do payable in one sum at 3 months' notice..... 4 do do

INTEREST AND DISCOUNT CHARGED,

On Government Bills..... 3 per cent. per annum
On Private Bills..... 7 do do
On Private Bills secured by Government paper.. ... (Not exceeding 3 months.) 6 do do
On Private Bills secured by Goods &c..... 7 do do

Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.

On London, at 6 months' sight.....2s. 0⅞d. per Rupee
do at 3 do do .....2s 0⅛d. do.
do at 2 do do .....2s. 0⅜d. do.
do at 1 do do .....2s. 0⅝d. do.
do at 1 day's do .....2s. 0⅞d. do.
On Ireland at 1 do do .....
On Scotland at 1 do do .....
Circular Notes payable throughout Europe..... 1s. 11¾d.

N. B.—The Corporation does not draw at *six months' sight* or sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order*," and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, an the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent

COMMERCIAL BANK OF INDIA.

DEPOTITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 and until further notice at the following rates per annum, viz.

On deposits payable on demand..... 2 p. ct. an.
On deposits withdrawable on 1 month's notice.. 3 per cent.
Do do 3 do 4 per cent.

N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing.

DISCOUNT.

On Private Bills at or under 3 months.. 7 per cent.

N. B.—Rebate on Private Bills allowed at 3 per cent. per. annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities.. ..... 6 per cent.
On other Securities..... 9 do

N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.

Bills on England at 6 months' sight.. 2s. 0⅞d. per Rupee.
Do 3 do do .. 2s. 0⅛d. "
Do 2 do do .. 2s. 0⅜d. "
Do 30 days' sight..... 2s. 0½d. "
Do sight..... 2s. 0⅝d. "

N. B. A Fee of one Rupee is charged on each set of Bill granted on Mail-days, after 12 o'clock.

COMMISSION.

On sale or purchase of Government or other Securities..... ¼ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remittable to them in Bills on London payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

The "Bombay Guardian"

TERMS OF SUBSCRIPTION.

(Payable in advance.)

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Per Half Year.... „ 8 | Per Month..... „ 1 8

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Repetitions..... „ 1½ | Repetitions, do..... „ 2

Discount allowed to the Trade,—Contracts made for long periods.

Advertisements should be addressed to the Publisher.

☞ THE GUARDIAN *is printed* EVERY THURSDAY AFTERNOON, *the dawk Edition being despatched by that day's post. —The General and other orders which appear in the* Government Gazette *of Thursday morning are thus supplied to Subscribers one day sooner than they are by any of the other local Journals, the* Government Gazette *excepted.*

SELECTIONS.

THREATENED EXTINCTION OF PROTESTANTISM IN HUNGARY, BY A NEW LAW ON EDUCATION.

Extract from a Letter of the Professors of Bonn to their Brethren in Holland.

(From Evangelical Christendom.)

The report of the alarming dangers which threaten the Protestant church of Hungary have no doubt reached you; and we are sure we shall not claim your Christian sympathy in vain, since the cries for help, resounding from several parts of Europe, have met with such a heartfelt response in England.

That in the sixteenth century the Reformation was joyfully welcomed in Hungary; that for some time the Gospel cause triumphed, and its victory only became doubtful again through a counter-reformation which the Jesuits commenced in craft, and ended in desolation and blood; that, nevertheless, in the first part of the seventeenth century, the majority of the council of Magnates was Protestant; and that about the middle of the eighteenth century half the population of Hungary at least professed the Evangelical faith, are well known facts. But it is as generally known that the treaties of peace concluded at Vienna in 1606, and at Lintz in 1645, which both promised full religious liberty to the Protestants, have been made powerless, and, indeed transformed into weapons against Protestantism, by the advantage taken of this apparently unprejudicial clause; "Sine præjudicio religionis Catholicæ." Nor has the Protestant church forgotten how her faithful Hungarian members were repeatedly deprived of many hundreds of their places of worhip; how numbers of Protestants, particularly the nobility, that representative and collective body of the Protestant church in Hungary, were decimated through all kinds of snares and temptations, by means of which they were led to forsake their faith; how during the persecutions from 1671 to 1681, hundreds of Protestant ministers and teachers were deposed, exiled, transported, or even more severely punished.

The continued distress of the Hungarian church excited a general sympathy amongst those Protestants who enjoyed the privilege of religious liberty. In order that the Hungarians might permanently possess evangelical ministers, several Protestant States founded *stipendia* for Hungary and Transylvania, at several universities in Germany and in Holland; and in times to which we now often look back as periods of intolerance and cruelty, the Austrian Government did not venture to prevent attendance at these foreign universities, nor to limit the religious liberty of the Protestants in this point. This is of double importance to the Protestant church, as she is conscious that her power lies in the purity of her evangelical doctrine. It was reserved for our century, and particularly for the period previous to 1848, that Austria should impede and restrain her subjects in visiting these foreign universities, whereby one of the strongest ties was broken, which had hitherto united the whole Protestant church with Hungarian members. For many years the Protestant subjects of Austria, with but rare exceptions, have not been able to make use of the stipends to which they are entitled. The poor substitutes, which, in Austria itself, were assigned to the Protestants, could offer but the shadow of indemnification for so great a loss.

There remained but one means of resource and support to the young men of the Protestant church for acquiring the higher intellectual attainments. This consisted in the great number of Protestant gymnasiums (schools preparatory for college) fully acknowledged by Government, and endowed with the right of public schools, examinations, granting admittance to the universities, exemption from military service, &c. The number of these high schools, until 1849, amounted to about fifty in Hungary and Transylvania. *Now* they are all threatened with destruction by a single blow.

[We omit the detailed statement of the new law, *Ed. B. G.*]

The number of teachers at all the Protestant gymnasiums which have hitherto possessed the right of being public schools has, however, sunk far beneath that which the law prescribes; nor is there any hope that in the present deplorable state of the Hungarian church, and in her present depressed condition, she can support the requisite number of teachers. She has been too long oppressed by the State to be able to come up to these requirements. One single lower gymnasium, in Oberschutzen, has ventured to offer security for the expenses required by the new regulations. But this small congregation of 1,300 souls has thereby greatly involved itself in debt. This is not the place to give an opinion on the suitableness of these new regulations, which at all events should only have been introduced gradually. Suffice to say, they have passed into law; and accordingly, the necessity of enlisting into the army was enforced throughout all the Protestant gymnasiums in Hungary, excepting Oberschutzen.

The consequence is, that with the exception of Oberschutzen, which, at present, is but a lower gymnasium, all the other Protestant gymnasiums have lost their right of existing, and that, if no assistance is afforded, not one complete Protestant gymnasium is left to the Hungarian church, consisting of from three to four millions adhering to the Augsburg and Helvetian Confessions. 2nd.—That, consequently, if no change take place, the Protestant young men will be obliged either to go for education to the Roman Catholic gymnasiums, or henceforth be excluded from all means of acquiring higher intellectual development. 3rd.—That the Protestant church of Hungary must hereby be degraded to a low uneducated populace, without the power of union and co-operation which arise from higher intellectual development and education.

II.—But, on the other hand, that if, in due time, help is afforded, a great number of Protestant gymnasiums may yet maintain the right of public schools, by producing the guarantees required by Government. According to the reports received until now, the gymnasiums of Oberschutzen and Eperius, having the best prospect of continuation, claim our attention in the first place. It is for this reason that the Central Committee of the Gustavus Adolphus Institution has lately determined to support these, as far as lies in their power.

Further, the foundation of funds for philologists who are compelled to visit Vienna, or elsewhere, for the completion of their studies, will likewise become necessary. The abovementioned Central Committee at Leipsic (under the address of Dr. Grassman) will duly forward the contribution, and answer for the management of the same, unless direct communication be considered preferable. We trust that this work of Christian sympathy, which has already been commenced in Germany and in Holland—for which, however, much more remains to be done—will excite the deepest interest in other Protestant countries. We feel confident that England will not hesitate, when the Lord opens a new field of labour. We are aware that much has been done by her, in spreading the Gospel amongst the Hungarians, but now the call is for pecuniary means, and we have a hope that our solicitations in their behalf will not be in vain.

Respectfully yours,

In the bonds of faith and Christian love,

Consistorial Rath, Prof. Dr. BLEEK.
Prof. Dr. HASSE.
Consistorial Rath, Prof. Dr. DORNER.
Prof. Dr. ROTHE.
J. KLEIN, Licent.

THE WALDENSES AND ITALY.

(From Evangelical Christendom.)

BUT there is a well-known and highly-venerated spot in this land, to which the spiritual eye turns with fond affection, and there dwells with intense interest and delight—the valleys of the Waldensian martyrs, whence their church is most probably destined, in God's providence and grace, to become the regeneration and reformation of Italy, even now "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." This aged and primitive church of Christ is in a state of revival, and is putting forth her strength, as well as putting on her beautiful garments, preserved like a spark in the midst of the ocean, for the consumption, if not destruction, of that dread enemy, so often drunk with the blood of the slain of the people of God in this place.

The state of things here has already been described as increasing and prospering more and more in visible structures and in the inner life.

It were useless, then, to re-tread the same ground; but I may here make known the urgent necessity there is for additional aid, the right-minded and devoted professors of the college at La Tour being anxious to enlarge their means for Italian evangelisation. A normal school has lately been instituted for the training and education of regents (schoolmasters) and evangelists. A faculty of philosophy has been obtained, and they desire a faculty of theology, for preparing and ordaining students within their own college. They moreover require professors of Hebrew and Greek as commentators and philologists, professors of the inductive sciences, and other teachers necessary for strengthening and enlarging the minds, and illuminating the understandings of heart-renewed young men, to be set apart for heralding the glad tidings of salvation to their perishing fellow-countrymen. In fact, there is great need that what La Tour possesses more or less already in these respects should be improved and increased, and that what is at present a mere college should become a *university* for the complete qualification of scholars and divines, for the edification of disciples of Christ, and members of the Vaudois church of Piedmont at present, and hereafter, I trust, of Italy in general. A sum sufficient to endow two more theological professorships in the learned languages, at the rate of £100 per annum each, is now sought for; the professors themselves being ready to commence their labours as soon as the funds are raised. But could £10,000 be obtained for the enlargement of the *materiel* of this college, and the endowment of five professorships, this would be sufficient for all their wants for some years to come, and would tend much to make the capital of the Vaudois valley what it ought to be—the head, and heart, and centre, from which all Christian and evangelical operations in Italy ought to radiate and diffuse themselves.

Having, however, advanced thus far as to the religious state of Piedmont, let us say a word as to its political condition, in connexion with Roman as well as real religion. The granting of the constitution has done much for this country, and a greater degree of civil and religious liberty is not enjoyed by any other Papal nation, Belgium perhaps excepted. Still much remains to be done, as the interpellation of Signor Deputy Brofferio, made in the Chambers the other day, showed; the articles of the constitution being generally opposed to the laws of the ancient *régime*, and often at variance with themselves. The ecclesiastical and civil regulations are most conflicting and contradictory, while the articles of the constitution are neither fully acted upon, nor the old laws, which these are to abrogate, wholly set aside; so that neither the rulers nor the ruled scarcely know under what sort of Government they are living. This is manifested particularly in the partial persecutions and partial condemnations of so-called propagandists of the true faith. When priests persecute, authorities—though, to their credit, often loath—are obliged to prosecute; and by the united and concentrating forces of the old penal code and present constitution they can condemn and pardon at one and the same time. But persecution and prosecution depending much upon the *disposition* of the ecclesiastical and civil authorities, we see that in some places punishments are inflicted, and in others toleration is exercised. We trust, however, that for poor and persevering Piedmont better times are reserved, and that these glaring and grating inconsistencies will soon be remedied. Should his Majesty retain the same liberal ideas which he at present maintains; should the present Ministry continue at the helm of affairs; and should the countenance of England politically, and of Christians of all nations religiously, support the progress of civil and religious liberty in this land—then, by the grace of God, she will be able to resist "the pressure from without," and to stand forth in the liberty of the Spirit and of the Gospel of Christ, the liberty of the truth, which makes nations as well as individuals really and truly free,—stand forth in the vanguard of the civil reformation and religious regeneration of all Italy.

And now, Mr. Editor, what shall we say, to leave its past history, for the present state and future prospects of *Italy?* Tuscany is an index of the one, and Piedmont a type of the other. In the one state, Romanism is rampant; and in the other, it is receding. As at Rome, the heart of Popery, vitality seems abundant, but in Ireland, the extremity of the body, she is dying; so is it in these two countries. Yet, neither in Rome, as the centre of the system, nor in Italy generally, as the vital part, has the church of Rome much more than a *name*. It has virtually a name that it lives, but it is *actually dead*, at least as a religious thing; for infidelity in it, and indifference to it, reign supreme in the hearts and minds, in the acts and conversation, of the male and more intelligent part of the population. There is an undercurrent of true evangelical Christianity which, ere long, however it may be hidden at present, will break forth and irrigate the Papal pastures. Yes, to give it another figure,—like a subterranean fire, it is consuming the iron crust incumbent upon it, and soon will it end in its destruction. For, in spite of all efforts to the contrary, the leaven of the Gospel is leavening Italy, and the truth reaching Rome itself, in one form or other,—in that of "the Book" itself, or in conversation upon it. In many cities and towns of every country in the peninsula has the Word penetrated, and there secret believers and favourable receivers are to be found, comparatively a little flock, but forming the nucleus of a large company—even of thousands and tens of thousands, and some of these in authority too, and who will welcome, with a long and loud shout, the arrival of that day which brings deliverance to the captives, and proclaims the final doom of the mystical Babylon, crying,—"*Down with it*; down with it; even to the ground!"

By a person resident in a Papal land, Popery cannot scarcely be spoken of alone religiously, for Rome is not merely religious, it is extensively, and

on 28 February, 2020

now more than ever, political,—one vast unearthly system, wielding temporal and spiritual tyranny wherever she dares to plant her foot, and that is everywhere; satisfied with no less than political, civil and religious supremacy—in all places, at all times, and over all—universally supreme. The "Man of Sin" being then such an exorbitant personification, so dominant and ubiquitous, and so injurious to the best interests of man, temporal and spiritual, we invite all his enemies to militate against him to his destruction.

Fellow-countrymen and fellow-Christians, men endowed with the greatest possible privileges and blessings of every kind, and to the greatest extent of any people on the globe,—I call upon you to come to the aid of Italy. She is crying to you, like the Macedonians of old to Paul and his followers, "Come over and help us." From a sense of your own mercies, from gratitude to God for them, and from a feeling interest in those dwellings "in the land of darkness and the shadow of death," listen to this cry, obey its voice, and in every way, and at all times, lend a helping hand for the deliverance of Italy. Statesmen politically, Christians religiously, and all Englishmen in both respects, come to her aid, and say,—"As for this man, he shall not reign over you," but "the Son of Man;" not Antichrist, but Christ the Lord. Rulers of our land, help Piedmont, oppressed by France. Dignitaries of our church and her clergy, and Christians of other communions, help Piedmont—oppressed by Rome; and especially give your presence, your purses, and your prayers for the religious progress and prosperity of the Waldensian church, primitive in her origin, apostolical in her descent, evangelical in her doctrine, ecclesiastical in her discipline, formerly and for the future Italian in her character and language, as well as national in her establishment, destined, we trust, to be a spiritual Zion, from which shall go forth the law of the Lord, and a Gentile Jerusalem, from which shall proceed the word of the Lord to all the peninsula!

THEOPHYLACT.

The Bombay Guardian

FRIDAY, MAY 20, 1853.

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at 7 o'clock p. m.: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

THE following contributions to the Kolapoor Mission, for the support of schools, are very thankfully acknowledged:—

Capt. J. W. Auld,	Rs.	25
Col. A. T. Reid,	,,	25
Rev. Chas. Laing	,,	50
Col. R. J. Crozier,	,,	10
J. W. Cottell, Esq.	,,	5
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M. Gordon, Esq.	,,	10
John Pottinger, Esq.	,,	15
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Hon. C. E. Hobart	,,	15
J. M. Erskine, Esq.	,,	10
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Fletcher Davidson, Esq.	,,	15
J. R. Croker, Esq.	,,	20
Major G. Wilson	,,	10
Mr. and Mrs Kirk	,,	5
Mr. S. Hanson	,,	3
W. F. Douglas	,,	2
Major T. Candy	,,	30

R. G. WILDER.

Kolapoor, March 22, 1853.

THE Revd. R. Nesbit acknowledges the receipt of Rs. 20 (twenty rupees) for the education of the Beni-Israel, from "E. M." The sum was added to the collection made at the Free Church last Lord's Day.

WE direct attention to a letter on the reappearance of the Mormonists, and their delusions in Bombay; teaching us the proper use the Christian is to make of such an occurrence.

LAYARD'S second volume on Nineveh, lately published, though we have not seen it, possesses, we are told, an interest not inferior to the first. A critique upon it from the *London Spectator* will be found under Literature. Our readers will mark especially how the interesting antiquities, there described, mutually receive and throw light on that portion of the Old Testament, which has reference to the Assyrian Empire. What a proof that these venerable records are the work of contemporary historians, when buildings deserted and covered with rubbish even in the time of Herodotus, the oldest secular historian, after being uncovered, and having had their strange characters decyphered, should be found to contain records tallying exactly with the Jewish history. After all there is such a thing as truth if men would only be at the trouble to search for it. It is too dear, however, for the indolent and self-sufficient. They will rather remain in doubt than pay the price which is demanded for truth.

THE collection for the Israelite Schools of the Free Church Mission, on last Sunday, amounted to upwards of Rs. 400. Until of late the yearly sum of £100, was obtained from Scotland for their support; but the work of the Jewish Mission in other quarters now requires all the funds that can be raised at home, and the Israelite Schools in Western India must henceforth be supported by money raised in this country. We trust some of our readers can add to the collection. The Israelites of Western India have drawn forth a large amount of sympathy, and we trust the Free Church Schools among them will not require to curtail their work.

TEACHERS OF THE NATIVE LANGUAGES.—A large assemblage of Pandits, and one or two Moonshees met at the Town Hall on Saturday last, to have their capabilities tested of teaching the native languages grammatically. Ten questions in Grammar were given them, and written answers required. Some of these questions were intended to bring out the knowledge the teachers possessed of the structure of the languages they profess to teach, and the rest had reference to the different ways in which Potentiality, Conditionality, and Dubiety are expressed so as to meet the difficulties the English learner feels in reference to these points. On the former head a considerable number gave satisfactory answers, but only one Pandit, Bhagawan Sastri, seemed to comprehend the latter subject with any degree of accuracy and fulness. Most of them complained that they did not even understand the questions put to them. They had been so little used to meet the real difficulties the English learner finds in mastering the native languages, that they did not even know what those difficulties were. They could not comprehend the President of the Examining Committee, who has been studying their language a quarter of a century, and were not very likely to comprehend a new beginner. Now that grammars in English and Marathi can be had in Bombay, all teachers should understand so much of English grammar, as to know wherein it differs from that of the language they profess to teach, and thus be able to help their pupils with the only real difficulties that occur in studying the languages of India. As a complaint had been made that the present Pandit of the Examining Committee monopolized all the teaching in that language, the Committee have agreed that any Pandit or Moonshee who shows himself thoroughly acquainted with grammar, and thus capable of teaching the language grammatically, should be allowed to attend at the Examination. The above mentioned Pandit accordingly attended on Monday, and had the written exercise given in by one of the Candidates handed to him for his remarks. Justness and fairness are the only things the Committee desire, and the same privilege will be granted to all that will qualify themselves as above indicated—of this we feel confident.

THE GOD OF THE DEIST.—There is nothing of which those who reject Christianity boast more than of the simplicity and benignity of the Divine character as exhibited by them when contrasted with the views of the advocates of revelation. They look at the bright pages in the volume of Nature and thence cull flowers, and draw a picture pleasing indeed to the fancy, but which, even according to that volume which they read, has no real corresponding original. We have no fault to find with anything that has been written in reference to the benevolence of the Deity in all the varied operations of nature. But there is pain and misery in the world as well as health and happiness, death as well as life. How are these explicable on the Deistical theory? The wisdom of ages has handed it down to us as a constant maxim, that death is the highest punishment men can inflict upon their fellowmen, and some modern philosophers have thought it too great a punishment for man or woman under any circumstances to visit on erring humanity. But under the providence of this all-benevolent Deity of the Deist, this extreme punishment which wise men have inflicted only on the vilest criminals, falls upon every man and woman, who is born into this world. Oh! but it is replied, to die is a law of nature, the world could not go on, if the old were not to die, and give place to a new generation. Admit for a moment that death is in accordance with a law of nature, why do so many young persons die? why is it that one half those who are born never reach the meridian of life? and why again is death made so dreadful as to have obtained the name of King of Terrors? and to be held up by legistators as the highest punishment for criminals? If men must die, why were they not constituted by a benevolent Deity so that they should lie down in their coffins as pleasantly and as cheerfully as they lie down on their bed at night, when tired with the cares and labours of the day. Nature is the only volume the Deist admits to be written with the finger of God, and from that volume he never can prove that the Deity is as benevolent as the human mind even can conceive he might have been. There is nothing in nature, as now exhibited to us, to lead to the idea of infinite goodness. It is only when we turn to the volume of Revelation, and when we believe that what is now exhibited is not a normal, but an abnormal state, not nature in its condition of health, but of disease, that the mystery begins to clear up. Man was created sinless and immortal, that is nature in its primitive and normal state, and there only can we look for the traces of unmixed benevolence. Man is now a sinner and mortal, and we have here indeed benevolence in exercise but to him who looks only to nature as it now has become, obscured by the exercise of the attributes of holiness and justice in the punishment of sinners, and the discipline of imperfectly virtuous characters. Revelation goes still further and shows us that all the misery we behold is intended in the end to exhibit more than before the benevolence of the Deity, to make room for the exercise of Pardoning Mercy, and expecially for that crowing act of Divine Benevolence—the gift of the Son of God for the redemption of the world—an exhibition of love and condescension so great as far to transcend what the human mind could have conceived possible of Divine Benevolence,

and which to Eternity will furnish to pure intelligences the bright mirror in which they shall behold the reflexion of that God whose name is Love.

EDUCATION.—There is no subject entering into the discussions of the British Parliament that deserves more careful attention than that of National Education. The matter is important as vitally connected with the well-being of Britain herself; and to all the well-wishers of India it is farther important as showing the direction which legislation on Indian education is likely to assume. For there is no doubt, we pr sume, that the great principles on which the English scheme of National Education is based will as far as possible be more and more applied to India, in the proportion that India comes under direct Imperial control. Moral truth does not change its colour with the longitude,—the ministry in their legislation for this country cannot well ignore the verities which they enunciate as fixed and fundamental at home; and we may reasonably look for sweeping reforms in Government education in India.

Lord John Russell, in a long and admirable speech, developed in the House of Commons on the 4th ultimo, a scheme of National Education which has been agreed to by the present ministry. We do not now enter into the details of the scheme,—these we shall have occasion to notice as they are canvassed in Parliament, but we claim attention to the sentiments of Lord John Russell and his colleagues on the great question of religion as connected with education. Our readers know full well what a battle has been fought in India, and not least in Western India, on that very question. Were our quondam friend Sir Erskine here, we should recommend him carefully to digest the following extract: and even the present President of the Board of Education, for whose views we entertain a far higher respect than for his predecessor's, may find food for grave reflection in the views which one of England's most enlightened and influential statesmen enunciates on this great topic.

"It was urged by persons of considerable talent that the State ought not to interfere at all in the religious and moral training of the people of this country, but that this matter ought to be left entirely to the voluntary efforts of those who choose to undertake the task. He could never subscribe to the reasoning by which that position was supported. He never could admit that any principle, or any scruple should prevent the State from assisting in the religious and moral training of the people, when it was obviously the great duty of the State to preserve peace and to enforce the observance of the rules of morality. But there was another system which had been proposed for adoption, and which had been put forth as a system which ought to influence the State in its decisions on this subject, the proposal for the establishment of what were called secular schools He understood the advocates of this system to say, that the country was divided into religious communities differing from each other, and that it was impossible to bring their children into the same school, and give them religious instruction, though it was possible to give them secular instruction, leaving their religious instruction to the ministers and pastors of the different communities. The noble lord discussed at some length this proposal, which, he remarked, excluded from school instruction the most important subject of all. Some of its advocates contemplated the teaching of a natural theology in the schools, but not Christianity, than which no scheme could be more dangerous. The people of this country acted with a right instinct, when, upon associating together and devoting their money for the purpose of education, they declared openly that there should be a religious training in the schools, and that that religious training should comprise all the great doctrines of Christianity. Therefore neither he nor the present Government could be a party to any plan for proposing a secular mode of teaching instead of that which was at present established."

Our readers will observe that in the above extract Lord John Russell asserts two things: 1st, that the State ought to give a Christian education to the nation; and 2nd, that mere secular education and even a system inclusive of Natural Theology is a scheme "than which nothing can be more dangerous." We do not discuss the first of these questions, for we do not moot a point on which the Missionaries of India are not perfectly agreed. A considerable number—possibly a majority—of them hold what is called the "voluntary" principle, and object to a State support of religion. But as to the second principle—the exceeding peril of mere secular education—all the Missionaries of India are thoroughly at one.

We may quote the following extract from a recent number of the *Record* newspaper, which will show the feeling which prevails among a large and influential portion of the community at home, on the special subject of Indian education:—

"But it is in regard to Christian education that the Government of India is now most worthy of censure. To give no education at all was the object of the Company when merchandise was its chief pursuit. Mr. Wilberforce's efforts to surmount these prejudices were at first circumscribed by the manœuvres of the Directors; and when, after thirty years continuance of Mr. Pitt's double form of government, Parliament interfered, it was only to compel the Company to give 10,000*l.* a year for the education of a people paying no less than fifteen millions in taxes. We have no confidence in any scheme of education likely to be proposed by Mr. Bright; but it is humiliating to hear him say, and say with truth, before the House of Commons, that the city of Manchester with 400,000 inhabitants, expended yearly twenty times as much 'in improvements for the benefit of the people,' as the Indian Company had expended for the education of the millions and millions of human beings committed to their care.

"But it is not of the smallness of the sum expended in education that we have reason to feel ashamed. It is far more of the quality of that education True to their unhappy tendencies in all matters affecting the interests of Christianity, the Gospel of Jesus Christ is ignored by the Indian authorities, as if Christianity were a thing of which we had reason to be ashamed, or was, at all events, inconsistent with the acquisition of money. The consequence is, that the education which we are giving is calculated to convert Hindus not into Christians, but into infidels. They cannot learn geography without learning the falsehood of their own religion, but whatever else they learn they are not taught to reverence the Word of God, and on the contrary are in danger of becoming the despisers of a religion of which their rulers are either afraid or ashamed. Can such conduct be pleasing to God? Is such a system to be defended under the plea that it is in accordance with the judgment of old Indians, abounding in local information?"

An important address on the subject of Education was delivered by Sir Henry Pottinger, the Governor of Madras, on the 19th ultimo. We beg to direct especial attention to the following passage:—

"The next point is the establishment of Provincial Schools as soon as possible. This will afford a proof to the people that the Government are resolved to carry out the great object of National Education in India. *The establishment of Mission Schools in Madras is a source of great good to the Presidency. The idea which originated the proposal to grant aid to such institutions from Government funds is one of the happiest. It was not attempted for many years in Bengal—in fact, I am not sure whether it has been introduced there at all, and I do not see why these should not be supported without doing the least harm to the Government Presidency Institutions.* I have lately attended several schools which are not the least behind those supported by Government, and *I think these have a right to be fostered and supported by the State.*"

Our limits will not allow us to quote an equally remarkable testimony in favor of Mission schools by the Hon. Mr. Thomason, Lieut. Governor of the North Western Provinces. The wretched feeling of opposition to Christian schools which was laboriously fostered in Bombay by various parties whom we shall not stop to mention, seems rapidly giving place in all directions to a far different sentiment. The proposal to endow Mission schools from Government funds, which is supported by the high authority of Sir Henry Pottinger, is what we had anticipated to witness ere long. Government will probably thus try to cut the Gordian knot of Indian national education. They may shrink from introducing the Bible into their own schools, but they will cheerfully aid those supported by other parties in which it is taught. Either they will act on the Ceylon system, and make the study of the Bible a *sine qua non* in all schools receiving Government funds; or what is considerably more probable, they will impartially extend support to all parties that aid in the education of India; and they will proportion their pecuniary help to the quantity and quality of the education afforded. An extension merely of the Government system as it now stands is not to be tolerated; happily it will not be proposed.

WE beg to direct the attention of our readers to the extracts in our columns regarding the Waldenses and Hungary. For the intimations respecting the former they will have been prepared; but the statements regarding the deep laid scheme of Austria to sap the foundations of the Protestant Hungarian church will affect them with a feeling of painful surprise. Let us yield our afflicted brethren at least the deepest sympathy; it were well if India could extend them some pecuniary aid in support of their threatened schools.

CORRESPONDENCE.

TO THE EDITOR OF THE BOMBAY GUARDIAN.

"A FEW WORDS OF ADVICE TO THE TIMOROUS CHRISTIANS OF BOMBAY."

DEAR SIRS,—Mr. Findlay *has* given out that he *is* some great one, his cards are boldly posted up without shame in every public place of resort; look which way you will, you are impudently confronted with this pedlar's ware of Joe Smith's originating. What are we to gather from this seeming contradiction of terms? and we are told that all things *shall* work together for *the* good of Christ's Commonwealth, True, O king! thou hast sent him amongst us, we are not taken aback, we have believed thy word, thy word is truth. Thou *hast* said that thou wilt send them strong delusions, and truly this is *one* of them; it is in perfect keeping with thy word, and the *latter* times—"as iniquity abounds and waxes worse and worse, so will those keep pace with it and its workers. There is nothing astray; "*Thou* art especially to be *seen* in the thick darkness and the storm, we see thee here proving thy truth." "That the heart *is* deceitful and *liable* to deception, and without Thee no flesh *can* prevail against it." Now to the point at issue, whether is "the deceiver" or "the deceived" in the greatest darkness? If God had not sent this delusion, you would never have believed it possible that any man was so far gone in the downward course, as to suffer himself to be taken by such a glaring snare in the hand of Satan. The Devil does his business just on the same plan as the large trading firms in London, Paris, or Amsterdam. They have their *known* agents all over the world, and can trust that their business will be done equally as well as though they were present in person. They meet with opposition, so does Satan, but this only stimulates their ardour; they will suffer beggary or prevail against all opposition, as I have already remarked. If Mr F. had not come, how should we have come at the knowledge we now have, by him?—God hath revealed that hidden abomination we now see at work.

This will be allowed its day, like all of its kind that have come and gone before, and we may expect stronger than this, which shall be sent to try all that dwell upon the earth. What would be the use of folds for sheep, if there were no danger of ravenous beasts? The large provision which Christ has made for his flock *argues* that there *is* a certain need for them, or they would never have been prepared at *such* a cost. God has set about (in his Son) to develope all himself, and is determined to reveal *that* wicked one, to turn him (or it) inside out, so that we are to expect strange and terrible things to come to pass. I look upon Mr. F. in Bombay to be just as necessary as any other functionary. As the night adorns and sets off the day, and as black sets off the whiteness of white, *so* does the gathering from the "Salt Lake" set off the Gospel of Jesus, which needs no Joe Smith additions. They say they are *restoring* the ospel! *When* was it taken away? would the world have

stood one moment in its absence? Peter James and John came down to ordain Joe Smith!! Christ said it is finished? Joe says no!! I have read nearly all their works and could quote some stunners, such as the dish-like ships of Jared. The following of the "brass ball" in the wilderness, and the exterminating wars of the Nephites, and Lamanites, when man, woman, and *child* were clothed in helmets, &c., and armed with *bow* and shield, and fought to the death until not a single man-jack was left alive? even the two leaders were both slain, a prophet came just in the nick of time, and secured from oblivion their scriptures ("Book of Mormon,") and hid them in a "patee" in a mountain, and there they lay until handed over by an angel to Joe,—"that *young* man" (as they are careful to remind you of), then there is the story of the translating of those "undecypherable *cyphers*." There was the bottom of a glass bottle, called "the Urim and Thummim." Then the first miracle of Joe in casting out a devil, and as soon as the devil was gone out of the man he was instantly hoisted up to the ceiling! by the good spirit, as was supposed. They are pruning God's Vineyard for the last time, and are no ways backward in pronouncing judgment upon all that will not embrace the opportunity of beating a march to the "Salt Lake," the only place of security against the coming wrath. But I must call a halt before my reason getsover-balanced, and I be led to fancy that I am commenting on the Life and Adventures of Jack the Giant-killer, or the narrow escapes of "Tom Thumb." The matter is a serious one, and should not be treated with contempt; but rather, whilst we are handling it firmly and faithfully, deeply deplore our poor fallen condition, and pray that *he* who now *lets*, will hasten to deliver those who are taken captive by the Devil at *his* will. Let them Mr. F. go on. Tares may grow close to the wheat; but the tares have no *power to turn the wheat into tares?* Wheat *will* remain wheat! and the tares are under the painful necessity of not being able to escape their doom, although they may be surrounded with the wheat. *He* will divide *them*, *you* are to let them alone, "and grow on." Nature testifies against them, and for you, the wheat will be gathered into the barn, and the tares to the *fire*, and who is sufficient for these things?

Sirs, your humble servant,

Bombay, 11th May, 1853. Y. N.

LITERATURE.

LAYARD'S NINEVEH AND BABYLON.*

(From the Spectator.)

THE archæological matter of this volume is even richer than that of its predecessor in specific information relating to the history, arts, and customs of the ancient Assyrian empire. *If* the discoveries of Hincks, Rawlinson, and De Salch, in the secret of reading the cuneiform writing can be trusted, the chronology of the buildings, or at least of their inscriptions, is established. Facts of great interest are also proved in connexion with the annals; the truth of the connexion of Assyria and Egypt is shown in circumstances of very curious inferential evidence; while the historical narratives of Scripture are amply and remarkably confirmed as to the conquests of the Assyrians in Judæa, with some additions which would seem to imply that the Hebrew historians, like those of more modern times, made the best of their national disgraces. It is not, however, to be concealed that much of this information rests upon the inscriptions, as yet very imperfectly deciphered, which Mr. Layard brought to light; and that doctors sometimes differ even as to the reading of what is deciphered. In the sculptures of the "storied halls" there can be no mistake. We see the king, the soldiers, the captives, "even in their habit as they lived," with their chariots, horses and implements of war. The character of the cities, fortresses, and country of the vanquished, is sufficiently indicated; and sometimes, when the lapse of nearly three thousand years has made little difference in the features of the country and the habits of the people, we can recognize the past by comparing it with the present. The ancient Assyrians do not appear to have been a modest people. The palaces of Nineveh, like the palace of Versailles, were pretty much devoted to the glory of their founders. Not only were his military exploits told upon the walls, with accompanying inscriptions, and (if truly translated) in the "Veni, vidi, vinci" style, but the erection of the palace itself was in like manner delineated. The reader can see the different processes employed, from the first quarrying of the stone, and conveying it down the Tigris, till the most important sculpture was finally raised to its place. The Assyrians of that remote age were skilled in the use of the levers and rollers, but not advanced in the application of motive power. They used horses for drawing chariots and a kind of cart; but men, probably slaves or captives, were yoked to the sledges to draw the materials for the palaces. If the chronology of some of the sculptures is truly rendered, the style of art would confirm an assertion of Niebuhr—that the living action and lifelike character of Greek art was derivative, not original. The Assyrians did not, indeed, succeed well with the human form, and the deities were monstrous,—combinations of animals, or of man and animals, producing a creature unknown to real existence: but their representation of animals, as well in life and muscular movement as in form, was vigorous and true.

In addition to public sculptures, cylinders used apparently as seals were discovered, with earthen tablets covered with inscriptions, some of which it is conjectured were "tallies" or receipts from the exchequer. The Assyrians would seem to have had a sort of annual register in pottery instead of print. They also appear to have had record offices stored with archives, for Mr. Layard stumbled upon one in the palace of Nineveh.

"I have mentioned elsewhere that the historical records and public documents of the Assyrians were kept on tablets and cylinders of baked clay. Many specimens have been brought to this country. On a large hexagonal cylinder presented by me to the British Museum are the chronicles of Essarhaddon; on a similar cylinder, discovered in the mound of Nebbi Yunus, opposite Mosul, and formerly in the possession of the late Colonel Taylor, are eight years of the annals of Sennacherib; and on a barrel-shaped cylinder long since placed in the British Museum, and known as Bellino's, we have part of the records of the same king. The importance of such relics will be readily understood. They present, in a small compass, an abridgment or recapitulation of the inscriptions of the great monuments and palace-walls, giving in a chronological series the events of each monarch's reign. The writing is so minute, and the letters are so close one to another, that it requires considerable experience to separate and transcribe them. Fragments of other cylinders have also been discovered, and many inscribed tablets, from three to six inches in length, have been long preserved in England and in various European collections. The chambers I am describing appear to have been a depository in the palace of Nineveh for such documents. To the height of a foot or more from the floor they were entirely filled with them; some entire, but the greater part broken into many fragments, probably by the falling in of the upper part of the building. They were of different sizes; the largest tablets were flat, and measured about 9 inches by 6½ inches; the smaller were slightly convex, and some were not more than an inch long, with but one or two lines of writing. The cuneiform characters on most of them were singularly sharp and well defined, but so minute in some instances as to be almost illegible without a magnifying-glass. These documents appear to be of various kinds. Many are historical records of wars, and distant expeditions undertaken by the Assyrians; some seem to be royal decrees, and are stamped with the name of a king, the son of Essarhaddon; others again, divided into parrallel columns by horizontal lines contain lists of the gods, and probably a register of offerings made in their temples. On one Dr. Hincks has detected a table of the value of certain cuneiform letters, expressed by different alphabetical signs, according to various modes of using them; a most important discovery: on another, apparently, a list of the sacred days in each month; and on a third, what seems to be a calendar. It is highly probable that a record of astronomical observations may exist amongst them, for we know from ancient writers that the Babylonians inscribed such things upon burnt bricks. As we find from the Bavian inscriptions that the Assyrians kept a very accurate computation of time, we may reasonably expect to obtain valuable chronological tables, and some information as to their methods of dividing the year, and even the day. Many are sealed with seals, and may prove to be legal contracts or conveyances of land. Others bear rolled impressions of those engraved cylinders so frequently found in Babylonia and Assyria, by some believed to be amulets. The characters appear to have been formed by a very delicate instrument before the clay was hardened by fire, and the process of accurately making letters so minute and complicated must have required considerable ingenuity and experience. On some tablets are found Phœnician or Cursive Assyrian characters and other signs."

If the art of deciphering the ancient Assyrian and Babylonian writing should ever be thoroughly discovered, here are materials enough for the history of at least an epoch. We should have original documents—Assyrian "blue books;" which is more than can be said of either Greece or Rome. It is probable, however, that the proverbial want of lively circumstance may attach to the blue books of three thousand years ago, as well as to those of our own time. Mr. Layard conjectures that all their records will be brief and bare enumeration of facts or tabular results; deficient in circumstances, and in all the domestic and individual traits which give such human interest to the Hebrew records. The Assyrian remains compared with those of Egypt are deficient in another way. They do not exhibit the daily employment and amusements of the people. The king is there; the king's soldiers fighting the king's battles, and the king's workmen doing the king's work, are there; but the mass of mankind are ignored, except so far as they serve the ends of royalty. To be sure, investigation has been confined to the king's palace; Mr. Layard did not at Nineveh fall in with the house appointed for all living. Egypt still maintains priority of antiquity. Whether we go back to seven or eight or to thirteen centuries before Christ for the list of sovereigns, or to a still earlier period for the foundation of the empire, the existence and the civilization of Egypt are still earlier. It is possible that Egypt herself might originate in some still more distant Eastern civilization; but *that* is only conjecture.

Mr. Layard's materials relate not only to the exhumation, so to speak, of a buried history and art; they illustrate the life of that history, by the nature of the country, the appearance of its ruins, and the character of its natives, when protected by the desert, the mountain, or the marsh, from the changing effects of successive wars, conquests, and tyrannies. In an excursion made to the Southward of Bagdad to investigate the remains of Babylon and the ruins in its vicinity, Mr. Layard visited the Niffer marshes; and there, in actual life, he saw the condition of a people whose conquest had been emblematically and suggestively sculptured at Nineveh. There, in relief as in nature, were the enormous reeds; there was the land for the most part so covered by the waters as to allow of progress only in light boats, poled, not rowed; and ways were made, not by embankments of earth, but by cutting down reeds. The sculptured representation had much of the stiffness of a Chinese or a mediæval painting; its emblems, especially the fish, were matter of inference; till our author saw the very scene itself, on his visit to the Sheikh of Niffer.

"Soon after sunrise the Sheikh's own tirada issued from the reeds into the open space. It had been spread with carpets and silken cushions for my reception. The baggage was placed in other boats; but the unfortunate horses, under the guidance of a party of naked Arabs, had to swim the stream, and to struggle through the swamp as they best could. The armed men entered their various vessels: and we all left the shore together.

"The tirada in which I sat was skilfully managed by two Arabs with long bamboo poles. It skimmed rapidly over the small lake, and then turned into a broad street, cut through green reeds rising fourteen or fifteen feet on both sides of us. The current, where the vegetation had thus been cleared away, ran at the rate of about two miles an hour, and as we were going towards the Euphrates was against us. We passed the entrance to many lanes branching off to the right and to the left: from them came black boats filled with Arab men and women, carrying the produce of their buffalo herds to the souk or market. As we glided along, we occasionally disturbed flocks of water-fowl, and large king-fishers of the most brilliant plumage, seated on the bending rushes watching their prey. The sharp report of the rifle resounded through the marsh, and the whizzing of the ball occasionally reminded us that the unseen sportsmen were not far distant, though concealed in the brakes. They were shooting the ducks and geese which abound.

"Herds of buffaloes here and there struggled and splashed amongst the rushes, their unwieldy bodies completely concealed under water, and their hideous heads just visible upon their surface. Occasionally, a small plot of ground, scarcely an inch above the level of the marsh, and itself half a swamp, was covered with huts built of reeds, canes, and bright yellow mats. These were the dwellings of the Afaij; and as we passed by troops of half-naked men, women, and children, issued from them and stood on the bank to gaze at the strangers.

"The lanes now became more crowed with tiradas. The boatmen, however, darted by the heavier vessels, turned the sharp corners, and managed their frail barks with great skill and ease. The openings in the reeds began to be more numerous, and it required a perfect knowledge of the various windings and streets to follow the right way. This singular scene recalled vividly to my mind the sculptures at Kouyunjik representing the Assyrian wars in marshes of the same nature, and probably formed by the waters of the same river. The streets through the reeds, and the tiradas or boats of rushes smeared with bitumen, are faithfully delineated in the bas-reliefs, showing how little the barbarous inhabitants of these great swamps have changed after the lapse of nearly three thousand years. If we may judge, however, from the spoil of furniture and of vessels of metal, probably of gold and silver, carried away from them by the conquerors, the ancient tribes appear to have been more wealthy and more ingenious than their descendants."

Again, see how the antiquarian deduction, the Hebrew Scriptures, and modern observation, illustrate each other:—

"The monuments of Nineveh, as well as the testimony of history, tend to prove that the Assyrian

* Discoveries in the Ruins of Nineveh and Babylon; with Travels in Armenia, Kurdistan, and the Desert. Being the result of a second Expedition undertaken for the Trustees of the British Museum, by Austen H. Layard, M. P., Author of "Nineveh and its Remains." With Maps, Plans, and Illustrations. Published by Murray.

monarch was a thorough Eastern despot, unchecked by popular opinion, and having complete power over the lives and property of his subjects—rather adored as a god than feared as a man, and yet himself claiming that authority and general obedience in virtue of his reverence for the national deities and the national religion. It was only when the gods themselves seemed to interpose that any check was placed upon the royal pride and lust ; and it is probable that when Jonah entered Nineveh, crying to the people to repent, the King, believing him to be a special minister from the supreme deity of the nation, 'arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.' It was not necessary to the effect of his preaching that Jonah should be of the religion of the people of Nineveh. I have known a Christian priest frighten a whole Mussulman town to tears and repentance by publicly proclaiming that he had received a divine mission to announce a coming earthquake or plague."

Three thousand years or more have rolled by since a great civilization, bearing little resemblance to modern manners or ideas, was in its zenith ; and scarcely known till our own day save by tradition, and the remains of its edifices still evidently covering the Northern temperate zone, if not the earth. India, Persia, Mesopotamia, Egypt, Greece, Italy, Britain, and probably the North of Europe, as well as America, all exhibit traces of gigantic structures, which, however they may differ among themselves, differ still more widely from classical or modern architecture, and so far as we can form a judgment from architecture, erected by peoples who had little in common with the sentiments or opinions of Greek, Roman, or Christian European. The law of the world is said to be progress ; and no doubt, in one very important particular—the condition of woman, and of the masses of men—the world has very greatly advanced. In some other things it seems to have stood still or retrograded. In the power of constructing public works the ante-historic age was ahead of this boasted time. The Etruscan sewer of Rome, the wonderful canals of Mesopotamia, yet exist to astonish if not to shame the nineteenth century. The pyramids, the temples, the palaces of Egypt and other countries, may be sneered at as useless, but they were deemed proper by the opinion of the country, and being held so they were *done* out of hand. With all our pretentions, wealth and discoveries, we cannot even drain London, though declaring it to be essential to health and life. The great hydraulic works which by means of irrigation rendered the arid plains of Mesopotamia capable of supporting a dense population, and served at the same time as supports to the central commerce of the then world, were as useful as the keenest utilitarian could desire, and were constructed with a solidity which defied " the tempest's breath, the battle's rage," and even the slow consuming tooth of Time. In Mr. Layard's opinion, little beyond clearing out their bed is requisite to restore their utility to what it was when Nineveh and Babylon were the wonders of the world. How the traveller, while painting pictures of degradation and desolation, makes the present continually illustrate the history of Assyria and the Hebrew writings, a few collected passages will show :—

" The plains between Khan-i-Zad and the Euphrates are covered with a perfect network of ancient canals and water-courses ; but 'a drought is upon the waters of Babylon, and they were dried.' Their lofty embankments, stretching on every side in long lines until they are lost in the hazy distance, or magnified by the mirage into mountains, still defy the hand of time, and seem rather the work of nature than of man. The face of the country, too, is dotted with mounds and shapeless heaps, the remains of ancient towns and villages. * *

" The inhabitants did not neglect the advantages bestowed upon them by nature. A system of navigable canals, that may excite the admiration of even the modern engineer, connected together the Euphrates and Tigris, those great arteries of her commerce. With a skill showing no common knowledge of the art of surveying and of the principles of hydraulics, the Babylonians took advantage of the different levels in the plains, and of the periodical rises in the two rivers, to complete the water-communication between all parts of the province, and to fertilize by artificial irrigation an otherwise barren and unproductive soil. Alexander, after he had transferred the seat of his empire to the East, so fully understood the importance of these great works, that he ordered them to be cleansed and repaired, and superintended the work in person, steering his boat with his own hand through the channels. * * * * * *

" To the North of the Dujail we wound through a perfect maze of ancient canals now dry. It required the practised eye of the Bedouin to follow the sand-covered track. About eight miles beyond the bridge the embankments suddenly ceased. A high rampart of earth then stretched, as far as the eye could see, to the right and to the left. At certain distances were mounds, forming square enclosures, like ruined out-works. A few hundred yards in advance was a second rampart, much lower and narrower than the first. We had reached what some believe to be the famous Median wall, one of the many wonders of Babylonia, built by the Babylonians from river to river across Mesopotamia, to guard their wealthy city and thickly-peopled provinces against invasion from the North. Captain Jones, however, who has examined these remains with more care and for a greater distance than any other traveller, or than I could do during a hasty journey, is of opinion that they are not those of a wall of defence but merely of an embankment, stretching for miles inland, and originally raised to protect the lower country from inundations and to regulate its irrigation. I confess, that my own impression, even after this explanation, was in favour of the rampart. At any rate, if this be not the Median wall, no traces of which have been as yet found in any other part of Mesopotamia, it appeared to me to be a regular line of fortification."

In addition to the discoveries immediately connected with Nineveh, and the excursions which directly illustrate those discoveries, Mr. Layard's volume has other sections which fall under the head of modern travels. There is a narrative of his journey from Constantinople to his head-quaters at Mosul, including a call upon his old friends the Yezidis or Devil-worshippers. During the sickly season, he travelled Northward from Mosul, for change of air, and visited Lake Van. On another occasion he made an excursion with Arabs to visit an Arab tribe on the banks of the Khabour, in a direction West from Mosul. The whole of these contain pictures of the life and character of Turks, Kurds, Yezidis, Armenians, and other races, with frequent allusions to the present state of the Ottoman empire. The most attractive part is the description of the Arabs. Those sons of the desert are brought before the reader with equal novelty and truth. They are no longer the dirty Bedouin of the modern tourist to Egypt and Jerusalem, who pictures them as he and such as he have made them, dirty, avaricious, and exacting ; nor do they resemble the tyrant Saracen, such as for many ages ignorance and religious prejudices fancied the countrymen of Mahomet. The real Arab of the desert is poor, and very much of a reiver ; but simple, hospitable, true, and imaginative, delighting in poetry and flowers, and when trusted honest to a remarkable degree. Every passage relating to these remarkable people is full of interest and character. From these very attractive sketches af a people whose *recorded* manners are the oldest in the world, we take one which in its way has also a bearing upon antiquity, if Homer was an Asiatic.

" Amongst the Bedouins who watched our camels was one Saoud, a poet of renown amongst the tribes. With the exception of a few ballads that he had formerly composed in honour of Sofuk, and other celebrated Shammar Sheikhs, he chiefly recited extemporary stanzas on passing events, or on persons who were present. He would sit in my tent of an evening, and sing his verses in a wild though plaintive strain, to the great delight of the assembled guests, and particularly of Mijwell, who, like a true Bedouin, was easily affected by poetry, especially with such as might touch his own passion for the unknown lady. He would sway his body to and fro, keeping time with the measure, sobbing aloud as the poet sang the death of his companions in war, breaking out into loud laughter when the burden of the ditty was a satire upon his friends, making extraordinary noises and grimaces to show his feelings, more like a drunken man than a sober Bedouin. But when the bard improvised an amatory ditty, the young chief's excitement was almost beyond control. The other Bedouins were scarcely less moved by these rude measures, which have the same kind of effect on the wild tribes of the Persian mountains. Such verses, chanted by their self-taught poets, or by the girls of their encampments, will drive warriors to the combat, fearless of death or prove an ample reward on their return from the dangers of the ghazou or the fight. The excitement they produce exceeds that of the grape. He who would understand the influence of the Homeric ballads in the heroic ages should witness the effect which similar compositions have upon the wild nomades of the East. Amongst the Kurds and Lours I have not met with bards who chanted extemporary verses. Episodes from the great historical epics of Persia, and odes from their favourite poets, are recited during war or in the tents of their chiefs. But the art of improvising seems innate in the Bedouin. Although his metre and mode of recitation are rude to European ears, his rich and sonorous language lends itself to this species of poetry, whilst his exuberant imagination furnishes him with endless beautiful and appropriate allegories. The wars between the tribes, the ghazou, and their struggles with the Turks, are inexhaustible themes for verse, and in an Arab tent there is little else to afford excitement or amusement. The Bedouins have no books ; even a Koran is seldom seen amongst them : it is equally rare to find a wandering Arab who can read. They have no written literature, and their traditional history consists of little more than the tales of a few story-tellers who wander from encampment to encampment, and earn their bread by chanting verses to the monotonous tones of a one-stringed fiddle made of a gourd covered with sheep-skin."

An Arab is nothing without his steed, and some space is devoted to the subject of Arabian horses, the breed of which is said to be declining, owing in some measure to the trade that has sprung up with India, and Europeans not being so particular about blood. The following particulars will have interest with those who are interested in horses :—

" The agents of Abbas Pasha, the Viceroy of Egypt, sent into all parts of the Desert to purchase the best horses, who have especially sought for mares of this breed. The prices given for tehm would appear enormous even to the English reader. A Sheikh of the great tribe of the Al Dhofyr was offered and refused for a mare no less the 1200*l.* ; the negotiations being carried on through Faras, Sheikh of the Montefik, who received handsome presents for the trouble he had taken in the matter. As much as a thousand pounds is said to have been given to Sheikhs of the Aneyza for well-known mares. So that, had the Pasha's challenge been accepted, the best blood in Arabia would have been matched against the English racer. During my residence in the Desert I saw several horses which were purchased for the Viceroy.

" To understand how a man, who has perhaps not even bread to feed himself and his children, can withstand the temptation of such large sums, it must be remembered that besides the affection proverbially felt by the Bedouin for his mare, which might perhaps not be proof against such a test, he is entirely dependent upon her for his happiness, his glory, and indeed his very existence. An Arab, possessing a horse unrivalled in speed and endurance—and it would only be for such that prices like those I have mentioned would be offered—is entirely his own master, and can defy the world. Once on its back, no one can catch him. He may rob, plunder, fight, and go to and fro as he lists. He believes in the word of his Prophet, ' that noble and fierce breeds of horses are true riches.' Without his mare, money would be of no value to him : it would either become the prey of some one more powerful and better mounted than himself, would be spent in festivities, or be distributed amongst his kinsmen. He could only keep his gold by burying it in some secret place ; and of what use would it then be to one who is never two days in the same spot, and who wanders over a space of three or four hundred miles in the course of a few months ? * * * *

" The Arab horse is more remarkable for its exquisite symmetry and beautiful proportions, united with wonderful powers of endurance, than for extraordinary speed. I doubt whether any Arab of the best blood has ever been brought to England. The difficulty of obtaining them is so great that they are scarcely ever seen beyond the limits of the desert.

" Their colour is generally white, light or dark grey, light chestnut, and bay, with white or black feet. Black is exceedingly rare, and I never remember to have seen dun, sorrel, or dapple. I refer, of course, to the true bred Arab, and not to the Turcoman or to Kurdish and Turkish races, which are a cross between the Arab and Persian.

" Their average height is from 14 hands to 14.½ rarely reaching 15 ; I have only seen one mare that exceeded it. Notwithstanding the smallness of their stature, they often possess great strength and courage. I was credibly informed that a celebrated mare of the Manekia breed, now dead, carried two men in chain-armour beyond the reach of their Aneyza pursuers. But their most remarkable and valuable quality is the power of performing long and arduous marches upon the smallest possible allowance of food and water. It is only the mare of the wealthy Bedouin that gets even a regular feed of about twelve handfuls of barley, or of rice in the husk, once in twenty-four hours. During the spring alone, when the pastures are green, the horses of the Arabs are sleek and beautiful in appearance. At other times they eat nothing but the withered herbs and scanty hay gathered from the parched soil, and are lean and unsightly. They are never placed under cover during the intense heat of an Arabian summer, nor protected from the biting cold of the desert winds during winter. The saddle is rarely taken from their backs, nor are they ever cleaned or groomed. Thus apparently neglected, they are but skin and bone ; and the townsman marvels at seeing an animal which he would scarcely take trouble to ride home valued almost beyond price. Although docile as a lamb, and requiring no other guide than the halter, when the Arab mare hears the war-cry of the tribe, and sees the quivering spear of her rider, her eyes glitter with fire, her blood-red nostril open wide, her neck is nobly arched, and her tail and mane are raised and spread out to the wind. The Bedouin proverb says, that a high-bred mare when at full speed should hide her rider between her neck and her tail."

Although treating of so many important subjects, and possessing so many curious and interesting matter, *Nineveh and Babylon* is upon the whole somewhat heavy, owing to want of art in the arrangement and to want of care in the writing. The narrative is too extended and too broken up. The preliminary

ourney, though well enough for a common book of travels, has an exhaustive effect upon the reader before he reaches the beginning, as it were. As the novelty and *wonder* of the discovery of the buried palaces ceased with the accounts in *Nineveh and its Remains*, the particulars of exhumation are pursued too far and too much in chronological order for a popular work: the public requires striking features and general results, not the details of a surveyor's measuring-book. The chronological order involves a further drawback—that the subject is too often interrupted. When Mr. Layard makes a trip, the reader is carried from the ruins with the effect of interruption rather than contrast. Haste or pre-occupation has overloaded the composition with trifling particulars or descriptions.

But if the author has not succeeded in presenting his work to the best advantage, the publisher has done his part to perfection. Maps and plates are numerous; the page is studded with woodcut illustrations, spirited representations, of living men, scenes, and monuments, or accurate fac-similes of lesser "antiques," capitally engraved, and throwing a light upon the archæology which words could never convey.

WEEKLY EPITOME OF NEWS.

FRIDAY,—MAY 13.

—— The following extracts from letters from Mercara, in the *Madras Christian Herald*, relate to a tour of the Bishop of Madras:—"His Lordship arrived here on Thursday the 21st, and nothing could have been more opportune than his visitation. On his way hither his Lordship stopped at Hoosoor; giving the people there a morning service, at which there were 36 at service, 13 communicants and 4 baptized—and winning their good wishes by his kindness and earnest addresses. It was eminently so here. On Saturday His Lordship held a confirmation, when 14 were received into full Church communion in that happy and holy rite—his address to the persons confirmed was peculiarly impressive; then on Sunday His Lordship preached to a Congregation of eighty-five persons assembled in the mess-room in the palace, and assisted in administering the Sacrament of the Lord's Supper to thirty-four communicants.

"On Monday, being St. Mark's day, we had the happiness to see the foundation stone of the church, to be called St. Mark's, laid by His Lordship, and now they are busy at work, taking down the outer walls of the ruined pagoda on whose site it is partly to stand, for materials for the foundation of the church. This cheerful and solemn service was performed at 5 P. M., and all the residents were assembled under the tent in the ricketty old fort. The band of the 4th Regiment played the Old Hundreth, and the Portuguese hymn to a part of the 84th Ps.,—the Bishop offered up appropriate prayers and gave an exceedingly appropriate and lively address of some twenty minutes; the Chaplain read the 132nd Ps., and 2nd Ephesians, and his Lordship concluded the service with the Doxology and the Benediction. Captain Gustard read the following inscription placed with coin in a glass bottle.

"Laus Deo in Excelsis.

"The Foundation Stone of this Church, hereafter to be called and known by the name of

"ST. MARK'S CHURCH,

and to be appropriated to the Service of Almighty God, according to the doctrine and discipline of the United Church of England and Ireland, was laid by the Right Reverend Dealtry,

"*Bishop of Madras*,

in the presence of Lieutenant Colonel Budd, Commandant of Mercara; Captain H. F. Gustard, Superintendent of Coorg; the Reverend A. Fennell, A. B., Chaplain of Mercara, and the other residents, on the 25th day of April, A. D. 1853, being St. Mark's day.

"The Most Noble the Marquis of Dalhousie, K. S., being Governor-General of India. The Right Hon. Sir H. Potinger, Bart. G. C. B. Governor of Madras, Lieutenant General Mark Cubbon, Commissioner of Mysore and Coorg.

"'Wherefore should the brethren say, where is now their God.' 1 s. cxv. 2."

—— The same paper says:—"It has been suggested that an attempt should be made to get up a day of fasting and prayer throughout the *world*, at the close of the year on 1st of January next. What have we seen within a short time—Borneo, Punjab, Madagascar, Burmah, and soon probably China and Japan, opened before the messengers of the churches.—*Whom* shall they send?"

—— The *Bombay Times* says that there are 53.462 members of the Legion of Honor. Louis Philippe admitted with the greatest profusion to this order, to destroy if possible its value in the eyes of Frenchmen.

—— During the year ending April, 1853, there were imported into Bombay, 24.316 chests of Malwa opium. In the first four months of this year there were received in Bombay from the interior 757,641 cwt. of cotton.

—— The *Hurkaru* says:—"A secret worth knowing! How to avail yourself of the Cheap Book Postage *in India*. If you send a half pound book from Calcutta to Lahore by dawk-banghy under the most liberal Indian rules it will cost you in the conveyance thirteen annas. If money is a greater object with you than time, as it sometimes is with thrifty people in the matter of literature, send your book to a friend in England, Scotland or Ireland at a charge of four annas, and let him re-direct it to Lahore, whither it will go for four annas more. Thus the book is carried some twelve thousand miles for eight annas, and you save five annas by the process."

SATURDAY,—MAY 14.

—— Two lions are in Bombay on their way to the Zoological Society's Gardens, London, the gift of Sir E. Perry.

—— The *Bombay Times* says:—"A correspondent in the North-west Provinces gives us the following illustration of the advantages of an administration without encumbrances:—"You are very proud of your Railway being the first in India,—and so you may;—but had Sir Henry Lawrence not required to go home in 1849, you would not have been the first. He had designed a line of thirty-four miles from Lahore to Umritsir. The country is eminently favourable, and Goolab Sing had agreed to take fifty thousand pounds' worth of stock at starting. The thing of course fell through when the troubles began, and was never afterwards taken up with the same spirit as before, so it ultimately went to the wall. Besides the magnificent trunk-road, upwards of three thousand miles of branch roads were constructed in four years' time, and canal cutting went on at pretty much the same pace as road-making. Every man worked with a will; the common desire of all was the improvement of the country; all knew that the eyes of the Commissioner were upon them, and the welfare of a kingdom was a somewhat loftier and worthier object of ambition than the appropriation of a few dozens of Tommys, and Dickeys, and Harrys to appointments for which they are unqualified." In all these views we concur.'

—— We get the following information from the same:—"It is, we understand, in contemplation to form a Company at home with a million sterling of Capital, with power to increase it to three millions, for the purpose of cutting canals of irrigation in India, and the matter will now be brought forward with a view of making provision in the new Charter Act for Government letting off the construction of these, as well as of roads and tanks, to parties desiring them, Government being left the option of refusing permission, and obliging themselves to take the work into their own hands within a brief and limited space of time."

—— At the anniversary meeting of the Madras Medical College, his excellency the Governor said:—"The proceedings of the evening have been most satisfactory. The conduct of the lads has, I am happy to hear, been very good with a few exceptions, which I hope will not occur again, and I congratulate the Professors and College generally on the pleasing results of this work. Whilst I am at the head of the Government, I shall do my best to forward the interests of this institution, and any representation the Medical Board may make to me, will be duly attended to. From other quarters, I have heard of the confined nature of this building; and from my own observation, I am satisfied of it. It is therefore better at once (or it may be necessary to consult the court) to provide a proper building for the College, which will, I hope, go on increasing in utility. I know not if I shall be here next year, but whether or not, I shall feel a lasting interest in the welfare of this institution."

—— The *Telegraph and Courier* says:—"We hear on good authority that the Board of Education have resolved to curtail the Establishment of their central Vernacular Schools connected with the Elphinstone Institution. At every examination of Pupils for admission into the English School, the Pupils admitted from each of the Vernacular Schools established by private School Masters, exceeded the number of Pupils who found admission from the Vernacular Schools supported by the Board. The Board of Education have therefore, at the recommendation of the learned Principal, Professor Harkness, wisely consented, to lessen the establishment of their Vernacular schools, with the view of not only lessening the expenditure, but also to throw open a wider field for private competition. The Vernacular Schools of the Board will now only be kept open for boys of very poor parents, and the number in them is not to exceed fifty. We also hear that the standard of qualification in Vernacular, for admission into the English school is greatly reduced."

MONDAY,—MAY 16.

—— The *Calcutta Citizen* says:—"The Hindu Metropolitan College was opened yesterday in due form, according to announcement. It is a settled thing that the Hindu College is to be thrown open to all classes, Mahomedans, and Christians,—and Christians will no doubt rejoice at this, for the sake chiefly of the benefits to result from a free mingling of persons of different persuasions, from childhood. The opinions and feelings imbibed at that season of life leave the most abiding impression. The repulsion arising from opposite creeds bids fair to be succeeded by a cordial good feeling among the parties. Friendships and sympathies that grow up with manhood will bring forth the fruits of esteem and mutual confidence. But these results, which Christians hail, are viewed with alarm by the orthodox Hindoo party. They are anxious therefore to have the means of segregating their youth from the effects of promiscuous communication with youth of other religions.

—— *The Friend of India* says:—"with reference to the boundaries of Pegu, which the Jesuit priest, and M. Antony, the Portuguese who accompanied the Burmese Envoy, are so eloquent in describing, we are told that advantage has been taken of a colloquial phrase in use among the natives, by which Pegu is made to signify either the district around the capital of that name, or the entire country. The boundaries of the kingdom, properly so called, have frequently been changed, a Peguan dynasty having at one period been seated on the throne of Ava, but previous to the reign of Alompra, the time which, we presume, would be selected by the British Government, it extended to the North both of Prome, and Tounghoo. It is still believed in many quarters that the real object of the Court in making the objection, is to secure time to fortify one of the inland cities, inaccessible to large guns, and then let loose the robber chieftains of the North and East for the guerilla warfare, which they know so well how to conduct, and which offers them unlimited opportunities of plunder and oppression."

—— The annexed is from the same:—"An old man with a white beard, and otherwise thoroughly respectable in appearance, was giving evidence against a Zemindar, which seemed to those present almost conclusive. The accused, perceiving the impression made by the appearance and words of the witness upon the presiding officer, asked leave to put a few irrelevant questions. It was granted, and after half an hour's shuffling, it was proved that the old man had actually given evidence some ten or twelve times that month in different Courts. He was a witness by profession, who made a fortune out of his beard and respectability. Yet even in a case like this, where the proof was absolute, the old process had to be gone through, with the formal commitment, trial, and reference. Had the witness been aware, that he could have been sentenced at once to six months' imprisonment, he would scarcely have made his appearance, or would have demanded a sum for his services which would certainly have diminished their popularity.

—— The *Malacca*, a royal steamer of 1034 tons, 218 feet in length, has been launched at Maulmain.

—— The Overland Express packet from Calcutta, April 20, to Bombay, was lost in transit!

—— The following translated from the *Vurtman Deepeeka*, appears in the *Telegraph and Courier*:—"It is said in the *Bengal Hurkaru*, that the people of Agorepora have raised a large Fund for the support of their helpless widows, and have appointed respectable men to see it well distributed, and to such women as will not misuse it. The people of that place deserve great credit and praise for their kindness to their poor widows. We find the people of Bengal are a more daring set of persons than of Bombay, for they undertake to do any thing (even if it be difficult) that may seem good to them. The reason of this is, theirs are gentle hearts, and what is more, they are the true lovers of our country. The Bombay people take a copy of their action. For Instance, the Bombay Association, which has done so much good to India, was established here after the establishment of the British Indian Association of Calcutta. We have five or six instances more to show that the Bombay people imitate the Calcutta ones. We hope, then, our people will look to the state of our widows. A man will, by any means, (even by carrying loads) earn his bread, but the case with our women is quite different. Women of our people seldom know writing, sewing &c., so that when their husbands die, they are always left in want of food. It is, therefore incumbent on us—men—to help them.

Once we were rummaging the pages of the largest edition of the *Bombay Gazette* Calendar and Almanack, when we suddenly saw an account of a Fund raised by the Purbhoos. The Purbhoos have raised a subscription to the extent of nearly 7000 Rupees, in order to assist helpless widows of their caste, to give education to the sons of the poor, to perform (thread ceremony) Moonja of any man's boy who cannot afford expending money for it. They have appointed a committee for this, of which Mr. Dwarkanath Jugunnathjee is the *President*, and Atmaram Mahadowjee, the *Secretary*, and named this new founded Institution the "*Purbhoo Benevolent Institution*." The aim of raising this Fund is excellent, and therefore the founders deserve great praise for it."

—— The following is from the Poona Observer. The exhibition takes place annually in Bombay:—"A fair on rather a large scale was held at Bomborda, close by the Sungum, on Saturday last, when an abominable exhibition called the 'Bugad' in Mahrathi, similar to the 'Churruck Pooja' in Bengal was, we are told, permitted by the authorities, to their utter disgrace. Several persons were swung round on iron hooks piercing the integuments of the back, and a native who was present informs us it was one of the

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most brutal and barbarous sights that even *he* had ever witnessed. urely this sort of thing might be easily put down if the Civil authorities would but exert themselves in the least. It was only the other day that a miserable wretch was killed near Calcutta by the integuments giving way whilst the swinging operation was going on. If a similar occurrence took place here we should consider it our duty to do every thing in our power to have all the parties concerned in the abomination tried for manslaughter. We should like to know whether the Fouzdar's jurisdiction extends to Bomborda, and if so, why he did not at least make the attempt to prevent su h horrid barbarity, which would hardly be tolerated in a tribe of the most revolting savages to be met with in the most uncivilized part of the world. It is utterly disgraceful to the British name that such a state of things should be permitted to exist at all in India, and more so when we find such a scene as that we have described in full operation within a mile of the Session Judge's Court House at the largest Station in the Western Presidency."

TUESDAY,—MAY 17.

—— The *Telegraph and Courier* says that the petition concerning the Charter, prepared in Bombay, and numerously signed by the Natives in January last, though it has been published and commented upon, has not, up to the present time, been forwarded.

—— It is said that Mr Kight has made an attempt to ascend in a balloon at Baroda, but without success. It is added, that he has become deranged in consequence of repeated failures.

—— The *Hurkaru* hears that Rassmoney Dossee has presented Rs. 10,000, to the Hindu Metropolitan College.

—— The *Bombay Times* is informed that Sir Jamsetjee Jejeebhoy has placed at the disposal of Government a lakh of Rupees, to found a School of Design.

—— The *Bombay Times* says :—"We extract the following from the letter of a correspondent whose information we have generally found to be correct :—"The so long talked of cession of a portion of the Nizam's Dominions to our Government is about to be accomplished. Colonel Low has paid once again the Contingent from the Company's coffers, and tendered at the same time to the Nizam the Governor General's ultimatum, that the charges of the Contingent will be met in future by the Supreme Government from the revenues of a portion of the Hydrabad territory to be ceded to it for that purpose, and in full liquidation of the Nizam's debt to it. No further delay will be brooked. The district to be made over is the Berar Valley, beginning at Ellichpore, diverging slightly Southeasterly to Oomrawuttee, and thence proceeding, North and South, in a straight line to Rachore, on the right bank of the Kistnah. This tract of country holds out greater advantages to our Government than any other, since it is contiguous to its own possessions, and military posts are already in the neighbourhood, as at Sholapore and Ahmednuggur, and our troops already occupy Jaulna."

—— Mr. Raikes, Commissioner of Lahore, has written a letter to the Rajpoots, aiming to induce them to abandon the custom of spending large sums of money, in marriage celebrations, which he regards as the chief cause of the habit of infanticide so prevalent among them. The letter has been published in English and Hindoo, and is very favorably noticed. Eight villages are mentioned where there are only 12 female children of the Chohan caste, to 153 male children.

—— The following is from the *Athenæum*. The *Madras* leaves Bombay for China on the 31st instant. "The way to make the best of a bad business was aptly illustrated by the officers of the Peninsular and Oriental Company, at Galle, on the occasion of the arrival of the *Madras* which left this place on the 27th April. Owing to the culpable negligence of the pilot in taking the *Madras* out of the harbour, the vessel struck on a rock and was so much injured as to be unable to proceed on her voyage. By a happy combination of chances both Steamers on the China line were in the harbour at the time, and it was resolved at once to make a series of transfers of the passengers and cargoes of the three vessels. The freight living and dead of the *Madras* was put on board the *Singapore* just on the eve of starting for China : the *Erin* bound for Bombay received the lading of the *Singapore;* whilst the *Madras* took on board the passengers and goods intended for Bombay. The *Singapore* then went on to Suez ; the *Erin* turned back to China ; and the *Madras* was sent to make the best of her way to the Western Presidency, where she will be laid up for repairs. All this labour was effected in the course of a single day,—a fact highly creditable both to the decision of the agent and the activity and able management of the officers engaged. It was a lucky thing for the public concerned in the safe and speedy departure of this little fleet that Government had not to be consulted in the matter."

DOMESTIC OCCURRENCES.

Bombay.

MARRIAGE.—At St. Andrew's Kirk, on the 16th inst. by the Revd. George Cook, mr T. W. Brown, Reporter, *Bombay Gazette*, to mrs Elizabeth Priscilla Hildrith.

BIRTHS.—On the 14th instant, at Singhur, the lady of captain Dashwood, Graham, engineers, of a daughter. At Neemuch, on the 9th May, the wife of lieut. D Gaye, artillery, of a daughter. At Nusseerabad, on the 8th instant, the wife of Captain G. A. Leckie, 21st regiment native infantry, of a son.

DEATH.—On Saturday, the 14th instant, Donald, the infant son of captain D. McGregor, aged 4 months.

SHIPPING INTELLIGENCE.

Bombay.

ARRIVALS.—May 11th, Ship Shaw Allum, J. Wadge, from Mauritius 2nd April. Steamer Phlox, F. M. Ellis, from Surat yesterday. 12th, Ship Patriot King, George Wise, master, from Liverpool 18th Jan. H. C. brig Palinurus, Lieut W. B. Selby, from Chutaniani reef 26th April. Ship Mary Ridley, J. Stephens, from London 20th Nov. Ship Wm Darley, T. P. Beaumont, from Liverpool 24th Jan. 13th, ship Jumna, N. Conway, from Liverpool 18th Jan. Ship Atiet Rahimon, J J. Joughin, from Mauritius 2nd April. Ship Beloochee, A. Miller, from Aden 19th April. Ship Anna, William Downward, from Melbourne 16th Jan., spoke the Arundel and Prince Regent from Port Phillip for this Port. Ship Tartar, John Guthrie, from London, Gravesend 29th January. Ship John Cooper, R. C. Gilkison, from London 14th January. Ship Tulloch Castle, William Murray, from Port Phillip 19th February. 14th, ship Victory, William Vagg, from Port Phillip 8th March. Ship Coriolanus, J. Rhind, from Liverpool 17th January. Ship Mangosteen, W. H. Horner, from Liverpool 20th January. Ship Margaretta, Wm. Winteringham, from Aden 10th April. Ship Montgomery, A. Chisholm, from Sydney 15th February. 15th, steamer Sir J. R. Carnac, G. M. Peyts, from Surat yesterday. B. S. N. Company's steamer Victoria, F. Banks, from Kurrachee 12th May. 15th, ship Chancellor, J. Turner, from Greenock 14th December Ship Roman Emperor, W. Scott, from Mauritius 21st April. 16th, ship Persian, J. Peat, from Port Phillip 18th February. 17th, Ship Centurion, Wm Edward, from London 22nd January.

DEPARTURES.—May 14th, Steamer Phlox, F. M. Ellis, to Surat. 15th, P. and O. Co.'s Steamer Malta, H. H. Potts, to Galle, Penang, Singapore and Hongkong. 16th, B. S. N. Co.'s Steamer Victoria, F. Banks, master, to Kurrachee. 16th, Ship Challenger, James Killick, to China. Steamer G. R. Clerk, C. Menesse, to Surat. 11th, H. Simon, to Surat. Steamer Lowjee Family,

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WE have to announce the arrival and departure of the following Passengers :—

Per Beloochee, from Aden:—Mrs. Miller; and 4 natives.

Per Tartar, from Gravesend:—P. W. Fendall, I. N.; messrs. John and Wm. Mullaly.

Per John Cooper, from London :—Lieut. Beere, H. M. 8th regt,; and lieut. Eaton, H. M. 10th regt.

List of passengers proceeding by the H. C. Co.'s Str. *Acbar* to Suez on the 23rd instant:—

A gentleman; a lady; a lady and 3 children, with a European servant; a gentleman; capt. F. Fitzclarence, and a native servant; a lady; lieut.-colonel Stuart; William Hart, esq., Civil Service; a lady; lieut. L. P. Bouverie, 78th highlanders; the reverend W. Darby; lieut. C. Clarke, artillery; a gentleman; lieut. F. R. Clayton East, 8th Madras light cavalry.

Per Sir J. R. Carnac, from Surat :—Lieuts. Hannam, Bayley and Webb, 8th King's regiment; lieut. Buchanan, 29th regt.; Ensign Duncan, 28th regt.; and Ensign Burton, 1st grenadiers. 2nd class: Revd. John Thomas; and 200 natives.

Per Victoria, from Kurrachee:—Dr. and mrs White; miss Pierce; W. Simpson, esq., C. S.; colonel Stuart, 14th regiment N. I.; captain Murray, H. M. 83rd, and child; lieut. Montgomery, H. M. 64th; lieut. Toke, H. M. 10th; mr Ingles, mr and mrs Nash; 1 native officer, and 11 rank and file, Belooch battalion; and 50 deck.

Per Centurion, from London:—Mrs. Edward and mr. J. Simpson.

Per Phlox, to Surat :—Lieut. Widdicombe, 7th regt.; captain Fanning; miss Ginger; a lady; a gentleman; and several natives.

Per Malta, for Southampton:—Lieut. A. M. Bonyra., lady and Eur. servant. For Galle: Major H. Boyd; mrs Holloway; mr W. Brooks, and servant; and mr Dunn. For Singapore: Mr J. E. Gonsalves. For Madras: Captain North and servant. For Calcutta: 2 Natives.

Per G. R. Clerk, to Surat:—Cornet and mrs. Pym; 2 gentlemen; and several natives.

Per Victoria, to Kurrachee:—1st class: Lieut. Forrest; P. G. Scott. esq.; Dr. Mayter; Dr. Stewart, I. N.; Ensigns Smith, Gardyne, Tanner, and Latouche; lieuts. Dawson, Stevenson, Hill, Eaton, and Turner; mrs White; and mr David Francis Shereef. 2nd class: Mr Hormusjee Dadabhoy. Deck: 40 natives.

CIVIL APPOINTMENTS, &C.

POLITICAL DEPARTMENT.

Bombay Castle, 17th May 1853.

Assistant Surgeon J. F. Steinhaeuser is appointed Civil Surgeon at Aden.

TERRITORIAL DEPARTMENT—REVENUE.

Bombay Castle, 14th May 1853.

Captain H. Fenning, Acting Collector of Hyderabad, in Scinde, has been allowed leave of absence for one month from the 1st instant, under Section XI. of the Absentee Regulation.

Bombay Castle, 16th May, 1853.

Lieutenant T. B. Webster, Deputy Collector in the Shikarpoor Collectorate, has been permitted to proceed to Kurrachee, on Medical certificate.

Lieutenant P. A. Elphinstone, Assistant Superintendent Revenue Survey and Assessment, Khandesh, has been allowed leave of absence from the 5th May to the 15th June 1853, under Section XI. of the Absentee Regulations, to proceed to Bombay, on urgent private affairs; as also for the purpose of preparing himself to pass an examination in the Persian language.

Bombay Castle, 18th May 1853.

The Right Honorable the Governor in Council has been pleased to appoint Mr George B Seton Karr Sub-Collector and Joint Magistrate of Colaba, from the 1st of June next.*

Mr. S. St J. Gordon Third Revenue Assistant to the Commissioner at Sattara, has been allowed an extension, to the 25th instant, of the leave of absence, on Medical certificate, granted to him on the 5th ultimo.

Mr. H. B Lockett, Acting First Assistant to the Collector of Ahmedabad, having resumed charge of his duties on the 30th ultimo, the unexpired portion of the leave of absence granted to him on the 1st 11 m and 4th in tant is cancelled.

Mr. A. Rogers. Set lement Officer in Guzerat to be an Assistant Collector and Magistrate in all the Zillahs of that Province.

The following re-distribution of the Charges of the Assistants in the Ahmedabad Collectorate has been authorized :—

The First Assistant Collector is to have charge of Dholka Dhundooka, and Gogo.

The Second Assistant Collector is to have charge of Duskrohie and Jeytulpoor.

The District Deputy Collector is to have charge of Purantej and Veerungamm.

By order of the Right Hon'ble the Governor in Council,
H. E. GOLDSMID, Secretary to Government.

GENERAL DEPARTMENT.

Bombay Castle, 16th May, 1853.

Lieutenant Currie has passed a Colloquial Examination in the Scindee language.

Assistant Surgeon Clay received charge of the Civil Medical duties at Kurrachee, from Assistant Surgeon Turner, on the 12th February last.

JUDICIAL DEPARTMENT.

Bombay Castle, 12th May 1853.

Mr. F. Lloyd, Acting Judicial Assistant to the Commissioner at Sattara, is allowed leave of absence for one month, under Section V. of the Absentee Rules, to proceed to Mahableshwur, for the benefit of his health.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secretary to Government.

Bombay Castle, 16th May 1853.

Mr. A. Remington, Judge and Session Judge of Dharwar, delivered over charge of the Adawlut at that Station to his Assistant, Mr. White on the 3rd instant.

By order of the Right Hon'ble the Governor in Council,
R. WALLACE, Depy. Secy. to Govt,

Bombay Castle, 17th May 1853.

Under the provisions of Act XIV. of 1835, Captain J S. Kemball, Acting Superintendent of Police in the Ahmednuggur Zillah, is appointed an Assistant Magistrate in that Zillah; and, under Section IV Act. IV. of 1851, is vested with the full powers of a Magistrate, with the exception of the power to flog and to review.

Bombay Castle, 18th May 1853.

Under the provisions of Act XIV. of 1853, the undermentioned Officers are appointed Assistant Magistrates in the Province of Guzerat, and the exercise of their Magisterial functions is restricted to Cases connected with the Survey :—

Mr. H. Bulkley, Assistant Superintendent of the Revenue Survey in Guzerat.

Ensign Bowles, Assistant Superintendent of the Revenue Survey in Guzerat.

Lieutenant H. Hodgson, Superintendent of Police, Broach, resumed charge of his office on the 11th instant.

Lieutenant J. W. Henry received charge from Captain Auld, on the 4th instant, of the office of Superintendent of Police, Ahmednuggur.

Captain Kemball, Acting Superintendent of Police Ahmednuggur, assumed charge of his duties on the 6th instant.

The Hon'ble G. A. Hobart, Acting Assistant Judge and Session Judge of Poona, joined his appointment on the 7th instant.

ECCLESIASTICAL DEPARTMENT.

Bombay Castle, 18th May, 1853.

Surgeon B. White, Marriage Registrar at Kurrachee, has delivered over charge of his office to the Magistrate at that place.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secy. to Govt.

* See the Notification issued by the Revenue Department under date the 1st September 1852. *Government Gazette* of 2nd September 1852, page 1717, and the Notification issued in this day's Gazette by the Judicial Department.

Printed and Published, at the "BOMBAY TIMES" Press, No. 4, Marine Street, Fort, by T. W. WRAY, for the Proprietors.